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of determining their psychological content in the interests of preaching that will be vital and effective. The one chapter in which occupational types is studied is typical of the method of study and the value of the findings throughout the book. Professor Gardner treats the ministerial, wage-earning, and business types as significant for the modern preacher. The characteristics of the three are clearly analyzed; the suggestions derived from the study are apparent. Every preacher must be guided and stimulated by such a survey. This is not the final book on the subject; it is too elaborate and technical. But it is a fundamental study on which shorter, more concrete, and immediately useful manuals for the preacher will be constructed.

The Church We Forget: A Study of the Life and Words of the Early Christians. By Philip Whitwell Wilson. New York: Revell, 1919. Pp. 359. \$2.00.

An earlier volume by this versatile English journalist, *The Christ We Forget*, appeared two years ago and commanded wide attention. Mr. Wilson reads his New Testament in the English, then gives us, journalist fashion, his "story," and the result is amazing. His use of the Bible is indicated in the following paragraph:

"Therefore I take these Scriptures, exactly as God gave them, as cheerful, sensible and often warning notes, signed Paul, or Peter, or Jude, or John, or James, and dropped into the mail box for me, many hundred years ago, in order that I might learn of God, not as an abstract divinity but as the Friend and Tenant of a good man's heart."

And this is precisely what Mr. Wilson as a good journalist would not do with any communication which he was obliged to handle in the course of sending many cables across the ocean, as he describes himself doing on page 249. He would tell his reporters to see whether these letters that he found in his box really were genuine; he would be the last man to trust what somebody whom he never saw said about them. How a man can keep his journalist mind and his religious mind in such watertight compartments passes our comprehension.

Of course, working from this basis and using his reportorial style, Mr. Wilson writes a "safe" and interesting book. As a picture of the life and words of the early Christians which will stand the test of accurate scholarship, the book has no value. But as a picturesque working over of the accepted Scriptures, it is wonderful. Listen to this: "The first vision came to Stephen when he was in the dock. The second came to Paul on a turnpike road. The third came to Peter in a tannery, of all places, and the last came to John in a salt-mine." That is journalism all right and the people seem to like it.

The Productive Beliefs. By Lynn Harold Hough. New York: Revell, 1919. Pp. 223. \$1.25.

The president of Northwestern University adds a profitable volume to the lengthening list of Cole Lectures at Vanderbilt University. The general content of the book may be seen from the titles of the six chapters: "The Adventurous God," "The Invading of Evil," "The Imperial Personality," "The Vital Meaning of the Cross," "The Infinite Nearness of God," "The Social Life of God." These beliefs Dr. Hough regards as "productive," and therefore worthy of supreme recognition by man. He does not adopt pragmatism as a metaphysic; but he uses it with precision here as a standard of validation in belief. The chapter of greatest value is on "The Vital Meaning of the Cross." The Incarnation, when it really lays hold on the mind, conscience, and heart of man, does bring God within our reach so that he passes from an idea to an experience. Then it reveals the worth of our own life. "If God believes that you are worth Calvary, you cannot quite completely doubt yourself." And the Cross is especially potent now. "So the man of today finds an immediate point of contact with Jesus. Just at the moment when in the midst of all the unlovely cynicism of the early days of reconstruction he is wondering if in the days of peace he will ever again hear sounded that high and awful note of glorious and passionate sacrifice, he meets the supreme sacrifice of history, a deed which speaks with direct and summoning power to the lonely man who feared that the world had never again for him the thrill of a supreme experience." The Christian beliefs are simple but mighty and they shine here with new brilliance.

An Ethical Philosophy of Life. By Felix Adler. New York: Appleton, 1918. Pp. viii+380. \$3.00.

This confession of faith by the gifted leader of the Ethical Culture Society is of unusual interest and value. With charming candor Dr. Adler in the first portion of the book tells us his spiritual autobiography. His development from the views of a Jewish rabbi to his eventual advocacy of a system of ethical principles freed from theological entanglements is doubtless typical of many a student; but the lofty idealism which Dr. Adler maintained throughout his changes of thought is challenging and inspiring. The passionate earnestness of the Hebrew prophets was transmuted into broader, more universally human ideals of social service. It is interesting to find this man of Jewish training was "particularly struck with the originality of Jesus' teachings" when he came to study the New Testament; but the apocalyptic presuppositions of the gospel